

BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XV, NUMBER 51

A. T. Parker
High and Ashland East Side

LEXINGTON, KY., MARCH 31 1907

PUBLISHED WEEKLY, \$1.50 A YEAR IN ADVANCE

FIGHT FOR GOLD FACTIONS IN NEW YORK CHURCH

Swat Each Other in the Jaw and Blood
Flows for Possession of Contents
of Contribution Box

MANY LOVE JESUS, BUT THEY LOVE THE MONEY MORE

(From New York Press)

A little encounter in an aisle of the Union Presbyterian Church, at Sixty-third Street and Wood and Avenue following a double collection taken up by rival factions and a wordy war over the receipts, brought a lively climax yesterday morning to the trouble that has been brewing in the congregation for several weeks.

The "pastor's" faction who support Rev. Alexander Waddell, were first out in the collection field. Their ushers appeared at the usual time with regular collection baskets and moved down the aisles from pew to pew. Members of this faction put their offerings in the baskets. Members of the "anti-pastor" faction, who oppose Dr. Waddell, left the wicker receptacles go by without extending a hand or a glance toward the collectors.

Then the collectors of the latter faction appeared with a brand new set of baskets and went over the same route. This time their friends gave freely and graciously, and the "pastor's" faction left their funds. Both sets of collectors began to count receipts and there was intense rivalry as to who should tally most. When the money was counted it was found that the "anti-pastorites" had a considerably larger sum than the regulars.

Blow Struck Following Dispute
There was some lively contention in the back of the church, and by a means fight, blow. John Jackson, an usher for the "anti-pastorites," is said, and it was a "pastor" who struck him. The usher, spectators declare, started to "come back" at his opponent, but men from both sides surrounded them and kept them apart.

This was not the only lively incident in the Union church's troubles. On Saturday evening the board of trustees, headed by H. D. Frazar, called on Dr. Waddell and asked him to resign his charter and certain benefits. He refused to give them up. He would not even let the delegation. Later, when he met members of it upon the streets, he passed them, they say, without speaking. They declare they have treated him very considerately and have tried to avert trouble.

Change Bits and Locks.
Three times within twenty-four hours the locks and bolts of the church doors have been changed, and the factions have alternated in the possession of the building. Yesterday George W. Crossland, who heads the pastor's faction, remained with a party in the church almost all night to insure possession for the morning's services. They were still on hand when the hour came to begin. Mr. Frazar and his friends were again on the other side of the street. They came in when the services started. Crossland and his followers held the fort too. It was suggested as a compromise that the police of the Sixty-third Street and Woodland Avenue Station be given the keys to hold until services were begun each week, but neither side would agree to this.

It was said by the "anti-pastorites" that they were going to apply for an injunction to prevent the other side from holding possession of the church funds and building.

ANOTHER ONE

Barely had the strains of the recessional died away in the auditorium of Emmanuel Protestant Episcopal Church, Marlborough Street, above Third Avenue, following the communion services yesterday morning, when the rector, the two opposing accounting wardens and members of the congregation he came involved in a free fight in the Sunday school and vestry room.

The fight lasted about ten minutes, and while it was in progress women and girls sat around with their hands clasped, crying, and sighing little prayers, while others, in the mass of humanity which surrounded the room it was almost impossible to see who was doing the punishing.

At one time George Shegog, one of the accounting members, was pinned to the floor by four members of the opposing faction, while others attacked his 7-year-old son, Harry, and his daughter, Alice.

Words Follow Blows.

After five minutes of pummeling and shoving, the physical part of the fight ceased, and the various members who take sides with the rector, Rev. Edward Knight, against the wardens, George Shegog, kept up a tongue battle for more than half an hour.

When warden Shegog got free from the most, he was attempting to wrest the book from the church, his hair was disheveled, his necktie was torn from its fastenings, and his clothes were badly soiled. The rector, who was in the vestments during the encounter, was flushed and nervous, and refused to make any statement.

The fight started when warden Shegog attempted to take charge of the morning offering. He was prevented from doing so by friends of the rector, and during the encounter the rector took charge of the money.

Police at Evening Service.
To prevent a renewal of the disturbance, two special policemen, Schelkin and Guesler, were detailed to the evening service. This was the second time in seven days that policemen had to be called in the church because of scenes of disorder among the members.

The church was crowded at the evening service, more than three hundred being present. At the conclusion the rector again carried the plates in the vestry room. There he met Warden Shegog, who had come to demand the money.

When the rector signaled the policemen to clear the vestry room and placed the plates on the table. Several friends of the rector stood between the plates and Shegog and prevented him reaching them.

Finally after five minutes of wrangling Mr. Knight said:

"If you want the money, Mr. Shegog, you can have me arrested to-morrow."

Against Given Him Money.
Friends of the rector crowded around him and said:

"Don't let him have the money."
"Don't you touch the money, Shegog!" and others warbling.

For a time it looked as if the fight would start anew, but when the policemen loomed up the fighting members lost some of their temper.

Mr. Shegog declared last evening that he would swear out additional warrants to-day for the arrest of the men who assaulted him yesterday. He would not say who would be named in these warrants.

It was rumored last evening around the church that the bishop would take a hand in the fight to day and his action is anxiously awaited.

Church Divided Against Itself.

The congregation in Emmanuel Church has long been divided into two factions, one favoring the rector and the other supporting the wardens. The neutral members of the congregation who go to church solely to worship had hoped that in the eleven-hour the bishop would interfere and prevent a repetition of the disgraceful scenes which were enacted in the church following the election of vestrymen on Easter Monday night, when two policemen had to be called in to quell the disturbance.

The rector, who was arrested on Wednesday, March 27, on a technical charge of embezzlement, was held for the court by Magistrate Kochersperger, at a hearing last Tuesday, and sensational disclosures are promised when the case is given an airing. While none of the members will discuss the situation, it is said some very grave charges will be made and that women members of the congregation will be subpoenaed to testify.

but must subject every idea pertaining to supernaturalism to rigid analysis, then, it found intensely, fearfully reject all regardless of result. We have based our moral forces on error long enough let us try truth.

Natural phenomena occurring universally throughout the radius of boundless space, prominently necessitates the co-existence of potentialities commensurate with and self-sufficient to produce phenomena in every point of space. Such co-existence the God idea, in crudest or highest conception does not supply.

The constant notion of matters and its immita changes of combinations, force us to the conclusion the "nature" must contain within its own integrants, forming the basis of such forms, all the elements and potencies essential to produce the grand tot ensemble of nature Agencies exterior from such constituents would not necessarily be present and operative at all times in all places hence their presence locally everywhere and at all times, would not be absolute but contingent.

These potencies must be ubiquitous, co-existence in extent and synchronical with the material constituting the basis of all phenomena, or the latter would be dependent for their existence upon chance or caprice—liable to be deprived of such essential elements of causation at any time in any part of or in all space, and other sections of universal stagnation-death all unknown conditions in nature ("death" being out a change from organic to inorganic life.)

If it involves the monstrous proposition that nature is universally dead and inoperative in and of itself to cause and to perpetuate universal life and motion, and that a supernatural agency, endowed with arbitrary power and omnipotence is, indeed a necessary accessory to account for cosmic existence and life.

These have ever conjectured gods, and because these are intelligible to themselves, others, but because they insist nature cannot be explained without them, ignoring the important facts that the very of reasoning they must conjecture another God to explain their God, and then another and another, etc., in a kind of solving existing problems, we have now this ultra-mundane being and his mystic methods in addition to the original problem to account for.

It is not the question, "How does God create a million atomlike molecules of matter, the constant in the bad, while in the ocean, child in the uterus, and all these now in process of growth on this and all other worlds" infinitely more difficult to answer than the question, "How does nature do it?" Do you say, "By the laws he made." In that case that solution do you offer but the identical agencies you repudiate-universal potencies, which do it all-God not needed.

It certainly is a profound mystery that out of air and a germ in an egg can produce a gorgeous and fragrant flower; but we know it does; that a human being grows by purely physical processes; but we know it does; that the universe assumes harmony and order with a divine mind; but we know it does as far as the entire aggregate of scientific data indicates. Epansant, what theory have thine ever advanced other than God making the universe by fiat, man out of dust and woman out of bone? Or is it, indeed, more rational to assume that the artifice, whose form "fly hands" all cosmic phenomena, in every point of space, at the same time that he should manipulate an infinite aggregation of cosmic bodies in space after the fashion of an acrobat in a circus? That a being out of space or among whirling or flying worlds and burning suns could attend to the minor phenomena like stirpiculture, horticulture, etc., on each world in particular and at the same time take care of the whole? Would not the process seem as impossible as a mechanic constructing a watch, his work-bench the periphery of a gigantic fly wheel making thousands of revolutions per minute and rushing through space at like speed? Yet this is what the God hypothesis implies. Science insists matter is force and hence every world contains within itself all the necessary agencies for its harmonious existence and that of its innumerable passengers during its long journey of age-hence needs no God.

All "first causes" imply an eternity of time preceding an apocryphal beginning. Before this time all were in an eternal status quo of absolute stagnation. It is reasonable, then, to infer that what all existing causes would not accomplish during eternity they would ever do! Universal life cannot come from eternal standstill. Hence such activity now proves eternal activity.

Two entities cannot occupy the same place at the same time. Nature is here, there and everywhere; as far as our strongest lenses penetrate infinite expanse and keenest logic can infer we discover natural phenomena, never God and his environments are but a microcosm of an infinite universe. As it is here, so it is everywhere; as it is everywhere, so it is here; and what existed out of space he would exist here. Positively not existing here, proves beyond doubt he exist nowhere.

A God must be infinite—here and there and everywhere—or he cannot be a God and all it implies. Nature being boundless, God must be boundless, too, or, of course, He would not be everywhere at the same time. A God locally active implies that nature, where He is not active, can exist without a God; which, in fact, proves that nature can exist everywhere without a God. A God is either an absolute necessity in every point of space or a necessity nowhere. But if he is an irrefragable fact, demonstrable by science and reason, that nature presupposes all space it forces us to the conclusion that a God cannot monopolize the same space also.

God implies being, personality; because wisdom, mind, affection, etc., are attributes only of living, organic forms. In the absence of animal structure such personal attributes are utterly unthinkable. We cannot conceive of omniscient ether, wire electricity, listening gravity, living air or an affectionate soap-bubble! No; we are compelled to first postulate organic living structure, of which forms such physical phenomena are attributes, or we sadly fail to materialize intelligent beings.

God, then must be a living organic form, or He is utterly unthinkable. But this implies unlimited organic form a grotesque anomaly. But God must be unlimited or he cannot be a God and all it implies. But a boundless God would be absolutely stationary! If he could move He would not be omnipresent. He could go where he was not, then would not be where he was before moving, and then would be divested of all God-like attributes, which parsimoniously consists in his omnipresence. But if this hypothesis were true—think of it! An infinite aggregation of worlds, blazing suns and systems, dining all space, now sweeping and gyrating with lightning velocity around in him!

The higher intelligence of this century has discarded the gospel according to Moses and the prophets and given us instead a gospel according to Channing, Parker, Swing and Thomas—admitted human fallibility for "Divine Infallibility." Therefore we must not be content to reason away Bible stories like our modern theologians, then stop;

THEISM
IN THE CRUCIBLE

God Idea is Assailed with a Storm of
Logic and Fearless Criticism—Only
a Conjecture and not supported
By Fact

ETERNAL ACTIVITY
DISPROVES HIS EXISTENCE

(By Otto Wettstein)

The facts of nature prove that the God, our churches worship is not a fact. The Bible, reputedly our best mind within the church, their God must be established upon a scientific basis or a simple denial proves such bases is not a fact. This has not and cannot be done. On the contrary, it is but a school boy's problem to demonstrate that an infinite God within an infinite universe is an absolute impossibility. If the arithmetical formula that twice two equals four is final it also proves that twice two cannot possibly equal five. No the self-evident facts of nature prove that a God, however existing the concept, is not a fact.

Two entities cannot occupy the same place at the same time. Nature is here, there and everywhere; as far as our strongest lenses penetrate infinite expanse and keenest logic can infer we discover natural phenomena, never God and his environments are but a microcosm of an infinite universe. As it is here, so it is everywhere; as it is everywhere, so it is here; and what existed out of space he would exist here. Positively not existing here, proves beyond doubt he exist nowhere.

A God must be infinite—here and there and everywhere—or he cannot be a God and all it implies. Nature being boundless, God must be boundless, too, or, of course, He would not be everywhere at the same time. A God locally active implies that nature, where He is not active, can exist without a God; which, in fact, proves that nature can exist everywhere without a God. A God is either an absolute necessity in every point of space or a necessity nowhere. But if he is an irrefragable fact, demonstrable by science and reason, that nature presupposes all space it forces us to the conclusion that a God cannot monopolize the same space also.

God implies being, personality; because wisdom, mind, affection, etc., are attributes only of living, organic forms. In the absence of animal structure such personal attributes are utterly unthinkable. We cannot conceive of omniscient ether, wire electricity, listening gravity, living air or an affectionate soap-bubble! No; we are compelled to first postulate organic living structure, of which forms such physical phenomena are attributes, or we sadly fail to materialize intelligent beings.

God, then must be a living organic form, or He is utterly unthinkable. But this implies unlimited organic form a grotesque anomaly. But God must be unlimited or he cannot be a God and all it implies. But a boundless God would be absolutely stationary! If he could move He would not be omnipresent. He could go where he was not, then would not be where he was before moving, and then would be divested of all God-like attributes, which parsimoniously consists in his omnipresence. But if this hypothesis were true—think of it! An infinite aggregation of worlds, blazing suns and systems, dining all space, now sweeping and gyrating with lightning velocity around in him!

The higher intelligence of this century has discarded the gospel according to Moses and the prophets and given us instead a gospel according to Channing, Parker, Swing and Thomas—admitted human fallibility for "Divine Infallibility." Therefore we must not be content to reason away Bible stories like our modern theologians, then stop;

but must subject every idea pertaining to supernaturalism to rigid analysis, then, it found intensely, fearfully reject all regardless of result. We have based our moral forces on error long enough let us try truth.

Natural phenomena occurring universally throughout the radius of boundless space, prominently necessitates the co-existence of potentialities commensurate with and self-sufficient to produce phenomena in every point of space. Such co-existence the God idea, in crudest or highest conception does not supply.

The constant notion of matters and its immita changes of combinations, force us to the conclusion the "nature" must contain within its own integrants, forming the basis of such forms, all the elements and potencies essential to produce the grand tot ensemble of nature Agencies exterior from such constituents would not necessarily be present and operative at all times in all places hence their presence locally everywhere and at all times, would not be absolute but contingent.

These potencies must be ubiquitous, co-existence in extent and synchronical with the material constituting the basis of all phenomena, or the latter would be dependent for their existence upon chance or caprice—liable to be deprived of such essential elements of causation at any time in any part of or in all space, and other sections of universal stagnation-death all unknown conditions in nature ("death" being out a change from organic to inorganic life.)

If it involves the monstrous proposition that nature is universally dead and inoperative in and of itself to cause and to perpetuate universal life and motion, and that a supernatural agency, endowed with arbitrary power and omnipotence is, indeed a necessary accessory to account for cosmic existence and life.

These have ever conjectured gods, and because these are intelligible to themselves, others, but because they insist nature cannot be explained without them, ignoring the important facts that the very of reasoning they must conjecture another God to explain their God, and then another and another, etc., in a kind of solving existing problems, we have now this ultra-mundane being and his mystic methods in addition to the original problem to account for.

It is not the question, "How does God create a million atomlike molecules of matter, the constant in the bad, while in the ocean, child in the uterus, and all these now in process of growth on this and all other worlds" infinitely more difficult to answer than the question, "How does nature do it?" Do you say, "By the laws he made." In that case that solution do you offer but the identical agencies you repudiate-universal potencies, which do it all-God not needed.

It certainly is a profound mystery that out of air and a germ in an egg can produce a gorgeous and fragrant flower; but we know it does; that a human being grows by purely physical processes; but we know it does; that the universe assumes harmony and order with a divine mind; but we know it does as far as the entire aggregate of scientific data indicates. Epansant, what theory have thine ever advanced other than God making the universe by fiat, man out of dust and woman out of bone? Or is it, indeed, more rational to assume that the artifice, whose form "fly hands" all cosmic phenomena, in every point of space, at the same time that he should manipulate an infinite aggregation of cosmic bodies in space after the fashion of an acrobat in a circus? That a being out of space or among whirling or flying worlds and burning suns could attend to the minor phenomena like stirpiculture, horticulture, etc., on each world in particular and at the same time take care of the whole? Would not the process seem as impossible as a mechanic constructing a watch, his work-bench the periphery of a gigantic fly wheel making thousands of revolutions per minute and rushing through space at like speed? Yet this is what the God hypothesis implies. Science insists matter is force and hence every world contains within itself all the necessary agencies for its harmonious existence and that of its innumerable passengers during its long journey of age-hence needs no God.

All "first causes" imply an eternity of time preceding an apocryphal beginning. Before this time all were in an eternal status quo of absolute stagnation. It is reasonable, then, to infer that what all existing causes would not accomplish during eternity they would ever do! Universal life cannot come from eternal standstill. Hence such activity now proves eternal activity.

Two entities cannot occupy the same place at the same time. Nature is here, there and everywhere; as far as our strongest lenses penetrate infinite expanse and keenest logic can infer we discover natural phenomena, never God and his environments are but a microcosm of an infinite universe. As it is here, so it is everywhere; as it is everywhere, so it is here; and what existed out of space he would exist here. Positively not existing here, proves beyond doubt he exist nowhere.

A God must be infinite—here and there and everywhere—or he cannot be a God and all it implies. Nature being boundless, God must be boundless, too, or, of course, He would not be everywhere at the same time. A God locally active implies that nature, where He is not active, can exist without a God; which, in fact, proves that nature can exist everywhere without a God. A God is either an absolute necessity in every point of space or a necessity nowhere. But if he is an irrefragable fact, demonstrable by science and reason, that nature presupposes all space it forces us to the conclusion that a God cannot monopolize the same space also.

God implies being, personality; because wisdom, mind, affection, etc., are attributes only of living, organic forms. In the absence of animal structure such personal attributes are utterly unthinkable. We cannot conceive of omniscient ether, wire electricity, listening gravity, living air or an affectionate soap-bubble! No; we are compelled to first postulate organic living structure, of which forms such physical phenomena are attributes, or we sadly fail to materialize intelligent beings.

God, then must be a living organic form, or He is utterly unthinkable. But this implies unlimited organic form a grotesque anomaly. But God must be unlimited or he cannot be a God and all it implies. But a boundless God would be absolutely stationary! If he could move He would not be omnipresent. He could go where he was not, then would not be where he was before moving, and then would be divested of all God-like attributes, which parsimoniously consists in his omnipresence. But if this hypothesis were true—think of it! An infinite aggregation of worlds, blazing suns and systems, dining all space, now sweeping and gyrating with lightning velocity around in him!

The higher intelligence of this century has discarded the gospel according to Moses and the prophets and given us instead a gospel according to Channing, Parker, Swing and Thomas—admitted human fallibility for "Divine Infallibility." Therefore we must not be content to reason away Bible stories like our modern theologians, then stop;

but must subject every idea pertaining to supernaturalism to rigid analysis, then, it found intensely, fearfully reject all regardless of result. We have based our moral forces on error long enough let us try truth.

Natural phenomena occurring universally throughout the radius of boundless space, prominently necessitates the co-existence of potentialities commensurate with and self-sufficient to produce phenomena in every point of space. Such co-existence the God idea, in crudest or highest conception does not supply.

The constant notion of matters and its immita changes of combinations, force us to the conclusion the "nature" must contain within its own integrants, forming the basis of such forms, all the elements and potencies essential to produce the grand tot ensemble of nature Agencies exterior from such constituents would not necessarily be present and operative at all times in all places hence their presence locally everywhere and at all times, would not be absolute but contingent.

These potencies must be ubiquitous, co-existence in extent and synchronical with the material constituting the basis of all phenomena, or the latter would be dependent for their existence upon chance or caprice—liable to be deprived of such essential elements of causation at any time in any part of or in all space, and other sections of universal stagnation-death all unknown conditions in nature ("death" being out a change from organic to inorganic life.)

If it involves the monstrous proposition that nature is universally dead and inoperative in and of itself to cause and to perpetuate universal life and motion, and that a supernatural agency, endowed with arbitrary power and omnipotence is, indeed a necessary accessory to account for cosmic existence and life.

These have ever conjectured gods, and because these are intelligible to themselves, others, but because they insist nature cannot be explained without them, ignoring the important facts that the very of reasoning they must conjecture another God to explain their God, and then another and another, etc., in a kind of solving existing problems, we have now this ultra-mundane being and his mystic methods in addition to the original problem to account for.

It is not the question, "How does God create a million atomlike molecules of matter, the constant in the bad, while in the ocean, child in the uterus, and all these now in process of growth on this and all other worlds" infinitely more difficult to answer than the question, "How does nature do it?" Do you say, "By the laws he made." In that case that solution do you offer but the identical agencies you repudiate-universal potencies, which do it all-God not needed.

LIFE WORTH LIVING ONLY AFTER WE ARE DEAD

Plea for a Future Life Based upon the Shortcomings of this is an Impeachment of God's Method of Administering Justice---It Asserts that a Fault Was Made and Scandalizes Duty

ONE AFTER ANOTHER THE THEOLOGICAL PROOFS BREAK DOWN

(By C. Cohen)

London Freethinker

The utility of religion, said John Stuart Mill, did not need to be asserted until the arguments for its truth had, in a great measure, ceased to convince. True as this statement is of religious beliefs in general, it applies with special force to the belief in a life beyond the grave. For, in an increasing measure, religionists rest their case for this belief on its supposed utility either in curbing the passions of man or in satisfying their desires. The clergy are one alleged proof after another breaking down, and they recognize the cute ones first, the duller ones more slowly that reliable evidence is not to be met with, and that an appeal to vague and only partly understood feelings represent—

And—most and most permanent defence. Not that the appeal to sentiment is, at bottom, of any greater value than the appeal to logic, but people have been in the habit of interpreting their feelings in terms of the current belief in a future life, and there is a greater apparent strength than is real.

It would not be correct to say that a sermon entitled "Is Death the End?" by Mr. H. C. Wallace, is entirely an appeal to sentiment, yet Mr. Wallace's arguments much better stated than usual with the ordinary run of sermons are really based upon feelings, the meaning of which, must be in dispute whenever one discusses the question of a future life. No one, for example, doubts that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on the contrary, our feelings have to adapt themselves to facts, and why not here as well as elsewhere? Moreover, it may be noted that all these may derive a considerable measure of satisfaction once they are regarded from the proper point of view. The curious thing is the manner in which the religionist rules out all other explanations because they conflict with the belief that people cling to life, that they would willingly prostrate life, that they feel how short is the time for the acquisition of knowledge, how little is gained in proportion to what remains unknown, and how wasteful appears the process by which the genius is stricken down and the fool preserved. All these things are admitted; but to parade them as proofs that there is another life in which things are differently arranged is in the highest degree absurd. We have no evidence that in any other direction nature express purpose of satisfying our feelings; on

BLUE GRASS BLADE

Published at Lexington, Kentucky, Every Sunday.

Founded 1884, and edited by Charles Clifton Moore up to his death, February 7, 1905.

JAMES E. HUGHES, Editor and Publisher

SUBSCRIPTION RATES.

By mail, postpaid, \$1.50 per year, in advance.
Trial subscription 15 cents per month.
All foreign subscription, postpaid, \$2.00 per year.
Five new subscribers sent with one remittance at \$1.00 per year each.

ADVERTISING RATES.

ALL ADVERTISEMENTS of whatsoever character accepted will be published at the rate of \$1.00 per inch per month, unless by special contract, when other and better rates will be quoted upon application. The publishers have the right to reject any and all advertisements offered.

GENERAL BUSINESS RULES.

ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers, or numbers ordered will be sent, if asked for, upon renewal in case of discontinuance.

MAKE ALL money orders, drafts, checks etc., payable to JAMES E. HUGHES, Lexington, Ky., as this will facilitate collection.

SHOULD ANY SUBSCRIBER change his or her address advise this office, giving both old and new, and the Blade will be sent to the new address, as desired.

THE OFFICE of publication of the Blade is at 126-128 North Limestone Street, Lexington, Kentucky, to which all Freeholders will be given a hearty welcome.

THE BLADE is entered at the Postoffice, at Lexington, Kentucky, as second class mailing matter.
ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE, P. O. Box 393, Lexington, Ky.

with which his earthly votaries have well nigh smothered him de we hold the Christian god to be a fraud.

Religion may live in the heart but it requires the brain of man to furnish a fitting foundation for Free thought. The heart simply implies a sentiment, the brain suggests reason. This is why the orthodox Christian is constantly mistaking shadow for substance, the accidental for the essential. A true Christian is as free from original ideas as a canine is of feathers.

The bitter warfare waged upon each other by the different denominations is due to the fact that they are simply business rivals. If a man go to heaven by the Catholic route the Protestant through lines have lost his fare. If he gets religion at the Methodist mourners bench, the Episcopalian priesthood figures that he has lost so much per cent. If he falls in with the Campbellite flock of geese the Presbyterian plate passers utter an audible groan. Such is the power of religion.

Modern preachers refuse to see any morality outside of their own sphere of work because they want no allies in the work of regenerating the world. They consider that their special province and entitled to all the perquisites it can be made to yield. They preach a morality they dare not attempt to practice and then pray their congregations in the name of god to put all their enemies in the contribution box. Meanwhile, millions are going headlong to destruction and human society is rotten to the core.

All religions react upon each other. Those of Egypt and Asia modified that of Greece, which in turn dominated that of Italy. Several nations appear to have collaborated in the formation of the Christian cult and they have succeeded in creating a theological ragout in which are found innumerable traces of Parseeism and Platonism, Fetichism and Judaism, Greek polytheism and Phoenician idolatry. At the best it is but an eclectic religion. Not one standing alone but made up of many. Its worst traits are those that are self-created.

"I BELIEVE, LORD, I BELIEVE."

What is meant by religious belief or unbelief? If these are the proper terms to employ concerning religion there is an implication that the whole theory underlying the religious structure is tainted with doubts of a tormenting and unsettled character, which faith alone is unable to remove.

When a person says "I believe" an admission is made of an absence of convincing fact and belief implies an acceptance without sufficient evidence or fact to warrant it. When a person says "I think," it implies a process of reasoning based upon doubt or suspicion. The "I believe" ignores the "I think" and accepts the theological postulate minus positive premise.

Belief can not be based on experience, individual or collective. As no man can say why he accepts this or that theory of religious faith the Christian world gains nothing because thousands persist in declaring that they still believe in spite of all objection or argument. Free thought naturally accepts the rational view of existence, of human life and its destiny, leaving only the hulls of the most irrational thought to the worshipper of deity. Free thought is the most closely reasoned product of intellectual and articulate thought. Religion is but the unreasoned, or the emotional product of our baser feelings. The very expression of belief excludes knowledge for with knowledge gratified an expression of belief is unnecessary.

Taking the world at its best it must be conceded that the ideals which have guided and animated the race, the sentiments and passions that have done us the greatest honor, those impulses which have raised man above the brutes in the stage of existence the intuitions that have marked out duty's splendid path, have been introduced by the world's wisdom, its intellectual knowledge and in no sense have they been aided or assisted by religious professions or assumptions. Theological mysticism do not make for progress and improvement. They cannot, for they are both stagnant and stationary. The belief in a so-called god, of whatever type or character can not be based upon argument or reason, it exists absolutely without warrant of authority. It is sentimental fanaticism run wild. Its sole foundation is primitive credulity while its strength lies in the gratification of personal ambition.

Theologians are pleased to separate the mentality of the human family from the balance of the animal world by what they are pleased to designate instinct and reason. They are willing to allow a reasoning process to the brain of man but the same operation in other animals is simply regarded as instinct. To allow reason to animals would be destructive of the systems of theology. Following the same principle we might safely assume that the preposterous claims of the clergy to self-righteousness is an emanation of a distinct species of insanity and bolstered by the greater insanity of those who concede those claims to be true either in whole or in part. On these grounds the clergy encourage the "I believe" and their congregations repeat it like so many parrots without actually knowing the reason why. Could they but properly analyze their thoughts, or examine such thoughts of which they are capable, they would be unable to find any stable ground for their beliefs and for this reason they have been taught that reason is a dangerous, seductive and elusive flame that is calculated to lead them astray.

Viewed in this light one may account for the virulence of the Christian world toward whatever opposes them. Let it be said of a man that he is unwilling to swallow every draught prepared by the preachers, that he does not accept as true all that is found between the lids of the bible, and the whole outfit, instead of trying to convince misrepresentation, the sluice gates of a vindictive hatred are thrown wide open and they deluge him with a full torrent of Christian calumny. The infidel may be brave, honest and charitable. He may put more food in the stomachs of the deserving poor than any devout deacon of double his worldly wealth, he may clothe the naked and feed the hungry, he may defend the weak and strive to make this weary world a pleasant paradise, but, it matters not. He has called in question the legitimacy of the business upon which the professional preachers thrive and he can expect no mercy, not even simple justice at these hands. Is there any banker who would discount the unsecured note of a preacher more readily than that of an infidel. Is it not true that the penitentiaries contain as large portion of professional preachers as of other professional classes? And is it not also true that many a preacher now occupying a prominent pulpit would, if simple justice were done, be wearing stripes instead of broadcloth?

Reverting once more to the original proposition we are impelled to assert that humanity has nothing to gain, but much to lose by insisting upon repeating the "I believe" and everything to gain with nothing to lose by asserting "I think."

In our intellectual wandering "El Pensar" must reign supreme or the "El Credo" will keep the race back another thousand years. The "I believe, Lord, I believe" is the cry of ignorance and cowardice.

KEEP READY FOR ACTION.

Do you really understand what it means to get the mind in action?

In warfare the well trained soldier will exercise plenty or thought and care upon his armaments to be certain that they are ready for action in that he knows his very life may depend upon it result.

Then how important it is that we take care to keep the brain in action and the mind trained to be ready for every emergency, for upon the result of human thought our entire progress and development are altogether dependent.

Most men fail to appreciate the fact that success in any undertaking depends almost altogether upon getting the mind in action, keeping it in good working order. This equally true whether in the field of philosophy or the world of business. Too many men are willing to let someone else do their thinking for them. If this thinking is upon matters religious the parson finds his power and influence increases in proportion to the number around him who will not and do not think. If it be in matters of philosophy some human duty goes unperformed. If in business the other fellow reaps all the harvest and gets the profits.

To properly succeed the mind must be clearly and fully made up, studying every besetting problem until it is understood in its minutest detail and then taking hold of every task with a determination to do it and to do it well as if the nation depended upon the results and the world might come to an end when it was done. Cut out all the driftwood and useless performances. There are things that are worth while and things that are not worth while. Learn to discriminate. First see your way clear and then go straight after the results. The first requisite, however, is to have your mind made up, and your brain clear and ready for action.

The successful man, as a rule, is not always one of unusual ability. Generally speaking he is the man who has a bull-dog grip on things and goes at them with a will, a determination to win. Give that sort of a man plenty of room.

THE BIG CONFIDENCE GAME

Whether the Bible society be a trust, or otherwise, it can be trusted to the extent that it will continue to rake in the pennies and dimes under the foreign mission humming, as well as the home enterprise, and keep right on dispensing holy rot at so much an inch.

The printing of the Bible is much a mechanical operation and there is considerable of mechanism in its distribution. The machine must be well oiled to enable it to work smoothly, and the smooth game the Bible factories have been playing upon a credulous people for a long time would suggest an unusually large amount of lubrication.

Upon the hypothesis that trust implies confidence the society might not be altogether a trust for we have very little confidence in it. The business is a "confidence" game all through. Considering the graft there is in it we may yet witness the publication of a comic supplement as a side issue, very much on the order of the Sunday papers. By the way the Bible is equally as comical, in numerous respects as many of these comic supplements. Cain and Abel may not have been on such happy, familiar speaking terms as to justify them doing the Katzenjanger kids but Jesus of Nazareth would have made a splendid Happy Hooligan when we consider the hobo sort of life he is said to have led. We could not expect that Herod and John the Baptist could have played the parts of Alphonse and Gaston but Solomon could have been trained for the parts of Leander with considerable profits to his manager. As these characters are in the hands of trusts why should not the Bible fall into the same category.

But what does it matter if the society is a trust

To put it into the hands of a receiver, or to bust its arrangements under an operation of the doctrine of "publicity" would not improve the Bible. It might cause some shocking revelations but there are plenty of them to be found in the Bible without busting the trust. Why not give the Bible a chance? If one trust can be protected by federal legislation why should the Bible be left in the cold, abandoned on somebody's front door step? Could the Bible thrust itself upon the parlor tables without the assistance of the law? Has it done so? Then if all trusts are to be protected there is no good or valid arguments in railing against the Bible Society.

"Lawd, chile, Ah jes lub mah bible" remarked the old negro, and although she could not read a line or a sentence she "jes b'lieved it frum kiver to kiver." Nor is the colored population alone in this for there are thousands upon thousands of white men and women who regard it with the same superstitious awe, simply because they never read it but depend upon the interpretations of another. If the Bible trust should double its output within the next twelve months there would no greater or wider knowledge concerning its contents than there were one hundred years ago. The distribution of bibles does not imply a diffusion of knowledge. This is as applicable to a knowledge of the Bible as it is to a general knowledge of useful subjects. The more bibles the less literature of an intelligent, progressive character. The fewer bibles the greater is the advancement. The world would have been ten thousand times better off today if never a bible had been printed. It has done more to enslave the human mind than all other agencies combined. It is incapable of provoking one really human sentiment, while it contains doctrines that are an abomination unto mankind.

In these days of trust busting tendencies the surest way to success in busting this trust is to bust the bible and the trust will soon die of inertia.

NO DANGER IN WORK

Where individual exertion and activity has slain thousands, physical laziness has slain its tens of thousands. The moral behind this is that we should go to work.

The Blade offers the foregoing suggestion which was called into being by the recently expressed opinion of a prominent physician that the death of an athlete was caused by "too much violent, physical exercise." He then hinted that the American people are always in too much of a hurry, too much of a rush. This may be true and we do not dare to question the correctness of his diagnosis of the patient's malady or the cause of his death. We are not a physician. It is also true that many an athlete, or even a prize fighter, has been compelled to give up in a contest as the result of overwork. How many are there who die every day while engaged in the great contest of life as a result of overwork? How many children are put into a premature grave by being worked to death? How many women die of worry and care, accentuated by days of ceaseless toil? How many men are hurried to the grave by continuous toil, a depressing labor market and stimulated prices, struggling against hope day after day without even a rift in the clouds?

On the other hand there are many human beings who could actually die if they thought they would have to go to work. Others die because they cannot get it. These are the varied aids of existence. The diagnosis of the eminent physician aforesaid may be true but it isn't worth twocents on the dollar for the practical affairs of life. Not one man in ten thousand is in danger of working himself to death under normal industrial conditions. A much larger proportion is dying by inches of a sheer physical laziness, and to this class the moral has no value whatever, for it might be taken as a false guide.

There is no danger to health in going to work.

MEN WITH MISSIONS.

The world loves a man with a mission. The world may love the mission too, provided it be a worthy and a righteous one.

The world will care but little for either man or mission unless the man be one of great character and force, and his mission designed for the benefit and uplifting of mankind.

America has sent innumerable men to other countries on missions. As a rule they have been of a religious turn. Scarcely a foot of the world has not been trod by some so-called missionary. In turn, other nations have sent missionaries to America. The latter have been both political and religious, usually the latter.

History records that two men have left the "right little, tight little island" for America with a mission on the inside of their vest pocket. One came and fulfilled it. He won honor, glory and renown, but he refused to subscribe to the religious interludes and dogmas of the day, and the charitable church wrote anathemas against his name and memory. The other has just come. He has hardly got a start yet. He was given a swell send-off and a royal reception. A few days and he will be non est in American life. The first was Thomas Paine, an Englishman, who came here with the avowed mission in his heart to liberate the Colonies from the yoke of political tyranny held over them by the British government, and as a result of this labor Old Glory unfurls her graceful folds to this breeze. He was a true patriot, and above all, he was a MAN. The other is the Rev. Charles Frederick Aked, of Liverpool, England, who has just been installed in the Fifth Avenue Church of New York, an institution that keeps full of saving grace through the millions of John D. Rockefeller. He has come to "Save New York" from sin, and incidentally to invoke the wrath of god against "tainted money." Well, we shall see what we shall see.

When Paine left England he did it to escape penal punishment at the hands of the British government, because of his avowed friendship for struggling humanity. When Mr. Aked left Liverpool he was wined and dined by divers other reverends who secretly envied him his job. Paine flew from danger and established a haven of peace and freedom. Aked jumps from a government paid salary to a princely income, for he has simply imitated thousands of other preachers before him by accepting a call to preach in a fashionable pulp with an increased salary attachment.

At the Liverpool meeting, we are told, given upon the eve of his departure for New York, his brother clerics insisted upon telling him that "New York needs you," and another added, "yes, it needs you badly," while some others asserted that he was coming to America to "fight the devil enshrined in the almighty dollar," and still others gave him words of encouragement to embark upon a bitter warfare against "lainted money." We are compelled to reflect upon these suggestions in the light of the fact that Mr. Aked has simply given up his job in England and accepted one in America because he can make as much money in one year in New York as he would have made in three years in Liverpool. Thousands of laborers and mechanics have come to America for exactly the same reason, and thousands more will come with the same motive at heart, after Mr. Aked has either returned or is dead and forgotten. Nobody blames Mr. Aked for making a grab at the long green. That is his business, but in the name of Israel's god, why did he not come without so much underbred rot? Is there no limit to religious hypocrisy?

Mr. Aked assured his admirers that he was going to throw open the doors of his church, in New York, to "the masses," but we opine that he is doomed to experience a measure of disappointment, for he will find that the people of New York, especially that class whom he designates as the masses, are not seized with a burning desire to hear him preach and do not stand in fear of hell for having missed the sweet music of his voice, doncheyerknow. It is a peculiar situation in which Mr. Aked is placed, for he declares he has come to save a nation of "money grabbers" and it was Rockefeller's millions that attracted him hither. Gold is too powerful a magnet, even for a preacher, and it is generally the bright light that attracts the man with a religious mission in front of him.

The Blade is of the opinion that before Mr. Aked will have succeeded in changing New York, if he is an observing man, and one capable of ready assimilation, New York will have changed him. Preachers have tried to reform New York before now, upon the hypothesis that it needed reforming, only to be reformed themselves. Look at Parkhurst as an example, to say nothing of Saint Anthony. Too many have tried to reform the social map of the nation's metropolis, only to find, after much disappointment, that the lines upon the face of the map remain about the same, and it will remain thus for many, many years to come.

For a man with a mission to succeed it must be capable of moving men to action. Paine won. Every freethinker knows the reason why. Aked will lose. Every Christian will know the reason why. But while Mr. Aked is saving New York's social set from eternal damnation, what are the poor Britainers to do whom he has left behind to chance, fate, or the devil?

BRAIN AND BIBLE.

The Christian religion lies between two worlds. On the one world it is dead, the other it is powerless to be born. In other words, the entire Christian world is practically between the devil and the deep blue sea, and it is unable to move in either direction.

One frequently hears some reference made to the "good old days" for the leaders of the Christian world, and no matter how respectfully they may look for them to-day, that world is dead and gone forever. Unable to acquire strength or power in the present, their hopes are fixed upon some future day when fanaticism may again reign triumphant over the minds of men. But the way is blocked, in front of them stands three formidable elements obstructing their movements in that direction. Their progress is impeded by the penetrations of scientific thought, checked by moral philosophy, and frightened by honest criticism. While the three modes of thought are capable of maintaining their present attitude in the world of human intellect Christianity cannot move forward, and to move backward would mean certain death. The result is absolute stagnation or an abandonment of tenets long held as sacred and binding upon humanity.

This conflict was inevitable, and it has proven to be dangerous to the welfare of Christ's unity. The inductive reasonings of modern science have upset the Christian theories of the world. Upon the uniformity of Nature and Natural Law, the Christian theological system has been awarded its death-blow. Aided by a widely accepted system of philosophy that is independent of Christian teaching and influence, and backed by critical argument against Biblical doctrines and teachings, the emulative attack has proven too much for alleged revelation, and the theological construction of the universe is now rapidly disappearing, making room for reason and progress.

Out of this chaos order must come. The work of restoring this order falls upon the Freethinkers of every land. This work can only be done by intelligent propaganda. Our aim must be to reach the individual. Mind expansion with one is better than incomplete work with many. As we free the individual from superstition's chains we put another worker in the field who, in turn, will help to expand the mind of others. One really free man is preferable to a dozen who are only half free. One hero is better than a nation of cowards. The religious crash is not far distant, and the question

for all Freethinkers to solve is how to take advantage of the situation, how best to utilize the opportunities we have before us.

Failing to demand that attention and homage from the world of intellect, the Christian nostrality is now directing its serious attention upon the lower races of men, and instead of working in channels that are recognized as useless for Christian welfare, attention is given to the savage races in the hope of evangelizing them and training them into some form of Christian belief in order that religious profit may be acquired. This only illustrates the fact that Christianity can prosper nowhere where ignorance prevails, and that it is altogether incapable of dealing with intelligence.

Folly and faith go hand in hand; brains and Bible fail to agree. A crucified bill of indemnity for crimes committed may pacify the mind of ignorance, but such a scheme is on a soap head headed for the down grade when it comes in contact with intelligent thought. The doctrine may be ennobling, but it needs a good stratching to keep straight where education is found.

ARE THESE WOMEN'S RIGHTS?

"I never could have supported my husband unless I had dressed like a man."

This remarkable statement is reported to have been sobbed out by a nineteen-year-old bride in a Police Court at Colorado Springs. If the Blade is not mistaken this is the state where women are given a vote and where women have been elected to membership in the state legislature.

It appears that the young woman had been arrested for masquerading in male attire. She had been plying the business of a huckster, and was doing right, being able to supply her spouse with tobacco and other luxuries to which his station in life, and his luck in the selection of mate, had called him. Some busybody discovered that the good-looking "young man" who delivered potatoes and cabbages every morning was really a "young woman," and then her troubles began.

The arrogance of the Colorado officials is distressing in the extreme, and the Blade suggests the formation of a Husband's Mutual Protective Association for the safe-guarding of those inherent rights which every man who is willing to let his wife work to support him is able to assert. This should include the humble or truck garden kind of a husband, whose wife peddles the goods, as well as the man who stands on street corners smoking cigarettes while his wife runs her fingers over the nimble typewriter. It would also apply to the preacher, who, through chronic laziness, puts the work of his church upon the shoulders of his wife.

In Germany, we are told, women and dogs haul the milk wagons through the streets, hitched side by side. In England, yes, Christian England, and when it was more Christian than it is now, women went down in deep coal mines to work at picking coal, attired in men's costume, and there is hardly a factory in the entire country to-day where women are not employed. The Blade does not decry the fact that women work. Honest labor will injure neither sex. It means, however, that the chief fault in the Colorado case was that the woman wore pants, and if she earned the living she had a right to wear them, both in season and out of season, and to exercise the governmental authority in her domestic domain, to which the pants are always entitled. If an honest, hard-working woman makes the living, why should she not wear the pants? The action of the Colorado officials may be an infringement upon the inherent rights of the husband. We do not know. We are open to conviction.

The woman who is made the subject of this article should certainly have been allowed to wear trousers if she so desired, for according to her own statement she could not otherwise have supported her husband, and we take it for granted that he "needed" supporting.

FREE SPEECH LEAGUE.

The first round in the battle now being fought in New York for freedom of speech and a free press, has been won by the Free Speech League, for which all due credit, honor and glory should be given.

The Blade has been briefly advised that the courts have sustained a motion to quash the indictment against Benarr McFadden, publisher and editor of the Physical Culture Magazine. Of course this may not end the contest, as the case may again be referred to the Grand Jury for further action and a new indictment found to remedy the defects of the one thrown out.

Under such a ruling it was unnecessary for the court to pass upon the constitutional issues presented by the League's counsel, but should a new indictment follow the case will be contested at every step.

The Blade congratulates Mr. Schroeder, the Free Speech League and those who are sustaining them in this worthy struggle. The heart of every such battle falls upon the heroic few and in the ranks of the Free Speech League you will find them.

Let the sectaries fight, each doing valiant battle for his own little dogma. Freethinkers may mount above it all and watch them beat like the breakers on some mighty sea. When Christians agree progress will be at an end. Force presupposes friction. Sectarian differences prevents them from combining on a common faith.

Mother Eve is accused by the Christian world of being the direct and immediate cause of introducing sin into the world that she might gratify an inordinate curiosity. She ought to have been satisfied with life as it was for she had proof positive that she was the only woman her husband could possibly love.

JIM, JACK AND ALBERT.

Florence, Ky.—Recently, I had an interview with the three moral men of our little burg. The first question I put to them was "What is a moral man?" The only truthful answer to that question is that a moral man is the last and the best product of evolution, and sooner or later we are destined to rule the earth. We know that love is the only good. We inflict no pain, no strife. We hate hypocrisy. We all three speak the truth, and pay out our money as long as man continues to kill his brother man that we have not dressed barbarians.

We know that life is incomplete without a home, hence we worry except Jack as he was a follower of Christ and lives a life of celibacy. I ask them what is your religion, they said it was free from theology and our worship consists of devotion to the principles of love and for the uplifting of humanity, and that the pursuit of goodness and kindness is the only true and rational religion, we are wasting no time nor energy in combating a theological devil, but are constantly fighting the devil of greed and lust and war, which for ages have made hell on earth, and destroyed the peace and happiness of the human race. We ask them why Freethinkers were all moral men, they said because they were educated, and they cultivate freedom of thought and encourage liberty of speech both among their own kind and among the people of goodness and kindness is the only true and rational religion, we are wasting no time nor energy in combating a theological devil, but are constantly fighting the devil of greed and lust and war, which for ages have made hell on earth, and destroyed the peace and happiness of the human race. We ask them why Freethinkers were all moral men, they said because they were educated, and they cultivate freedom of thought and encourage liberty of speech both among their own kind and among the people of goodness and kindness is the only true and rational religion, we are wasting no time nor energy in combating a theological devil, but are constantly fighting the devil of greed and lust and war, which for ages have made hell on earth, and destroyed the peace and happiness of the human race.

Those little acts of kindness So easily out of mind, Those chances to be angels Which we poor mortals find, They come in night and silence, Each and, reproducible worth, When hope is faint and flagging And a chill has fallen on faith, For life is all too short, dear, And sorrow is all too great, To suffer our slow compassion That carries until too late; And it isn't the thing you do, dear, It's the thing you leave undone Which gives you a bit of a heartache At the setting of the sun.

As a final and lasting token of affection, and a precious souvenir of parental and friendship's love, it has been customary, on these occasions, to select mementos of special merit and intrinsic value, that might last during life and for many generations to come, as a token of remembrance not only of the school-life, but of the loved ones who, when trail and desertion, watched, cared for and taught them during their early life. What can be a more a nice memento for such gifts than a genuine diamond, slightly mounted in ring, pin, stud or otherwise. These can be had for \$10, \$20, up. They are indestructible, a joy forever and will last as long as the world will revolve in its orbit; neither do they ever depreciate in value. Or a Gold Watch, which is useful during life as well as ornamental.

Ladies Gold Watches Large (O) size Elgin, Waltham or Hamilton, 20-year gold filled, hunting case, latest style, artistic hand-chased, \$16.95; 20 size 7, \$16.95; 20 size 8, \$16.95; 20 size 9, \$16.95; 20 size 10, \$16.95; 20 size 11, \$16.95; 20 size 12, \$16.95; 20 size 13, \$16.95; 20 size 14, \$16.95; 20 size 15, \$16.95; 20 size 16, \$16.95; 20 size 17, \$16.95; 20 size 18, \$16.95; 20 size 19, \$16.95; 20 size 20, \$16.95; 20 size 21, \$16.95; 20 size 22, \$16.95; 20 size 23, \$16.95; 20 size 24, \$16.95; 20 size 25, \$16.95; 20 size 26, \$16.95; 20 size 27, \$16.95; 20 size 28, \$16.95; 20 size 29, \$16.95; 20 size 30, \$16.95; 20 size 31, \$16.95; 20 size 32, \$16.95; 20 size 33, \$16.95; 20 size 34, \$16.95; 20 size 35, \$16.95; 20 size 36, \$16.95; 20 size 37, \$16.95; 20 size 38, \$16.95; 20 size 39, \$16.95; 20 size 40, \$16.95; 20 size 41, \$16.95; 20 size 42, \$16.95; 20 size 43, \$16.95; 20 size 44, \$16.95; 20 size 45, \$16.95; 20 size 46, \$16.95; 20 size 47, \$16.95; 20 size 48, \$16.95; 20 size 49, \$16.95; 20 size 50, \$16.95; 20 size 51, \$16.95; 20 size 52, \$16.95; 20 size 53, \$16.95; 20 size 54, \$16.95; 20 size 55, \$16.95; 20 size 56, \$16.95; 20 size 57, \$16.95; 20 size 58, \$16.95; 20 size 59, \$16.95; 20 size 60, \$16.95; 20 size 61, \$16.95; 20 size 62, \$16.95; 20 size 63, \$16.95; 20 size 64, \$16.95; 20 size 65, \$16.95; 20 size 66, \$16.95; 20 size 67, \$16.95; 20 size 68, \$16.95; 20 size 69, \$16.95; 20 size 70, \$16.95; 20 size 71, \$16.95; 20 size 72, \$16.95; 20 size 73, \$16.95; 20 size 74, \$16.95; 20 size 75, \$16.95; 20 size 76, \$16.95; 20 size 77, \$16.95; 20 size 78, \$16.95; 20 size 79, \$16.95; 20 size 80, \$16.95; 20 size 81, \$16.95; 20 size 82, \$16.95; 20 size 83, \$16.95; 20 size 84, \$16.95; 20 size 85, \$16.95; 20 size 86, \$16.95; 20 size 87, \$16.95; 20 size 88, \$16.95; 20 size 89, \$16.95; 20 size 90, \$16.95; 20 size 91, \$16.95; 20 size 92, \$16.95; 20 size 93, \$16.95; 20 size 94, \$16.95; 20 size 95, \$16.95; 20 size 96, \$16.95; 20 size 97, \$16.95; 20 size 98, \$16.95; 20 size 99, \$16.95; 20 size 100, \$16.95; 20 size 101, \$16.95; 20 size 102, \$16.95; 20 size 103, \$16.95; 20 size 104, \$16.95; 20 size 105, \$16.95; 20 size 106, \$16.95; 20 size 107, \$16.95; 20 size 108, \$16.95; 20 size 109, \$16.95; 20 size 110, \$16.95; 20 size 111, \$16.95; 20 size 112, \$16.95; 20 size 113, \$16.95; 20 size 114, \$16.95; 20 size 115, \$16.95; 20 size 116, \$16.95; 20 size 117, \$16.95; 20 size 118, \$16.95; 20 size 119, \$16.95; 20 size 120, \$16.95; 20 size 121, \$16.95; 20 size 122, \$16.95; 20 size 123, \$16.95; 20 size 124, \$16.95; 20 size 125, \$16.95; 20 size 126, \$16.95; 20 size 127, \$16.95; 20 size 128, \$16.95; 20 size 129, \$16.95; 20 size 130, \$16.95; 20 size 131, \$16.95; 20 size 132, \$16.95; 20 size 133, \$16.95; 20 size 134, \$16.95; 20 size 135, \$16.95; 20 size 136, \$16.95; 20 size 137, \$16.95; 20 size 138, \$16.95; 20 size 139, \$16.95; 20 size 140, \$16.95; 20 size 141, \$16.95; 20 size 142, \$16.95; 20 size 143, \$16.95; 20 size 144, \$16.95; 20 size 145, \$16.95; 20 size 146, \$16.95; 20 size 147, \$16.95; 20 size 148, \$16.95; 20 size 149, \$16.95; 20 size 150, \$16.95; 20 size 151, \$16.95; 20 size 152, \$16.95; 20 size 153, \$16.95; 20 size 154, \$16.95; 20 size 155, \$16.95; 20 size 156, \$16.95; 20 size 157, \$16.95; 20 size 158, \$16.95; 20 size 159, \$16.95; 20 size 160, \$16.95; 20 size 161, \$16.95; 20 size 162, \$16.95; 20 size 163, \$16.95; 20 size 164, \$16.95; 20 size 165, \$16.95; 20 size 166, \$16.95; 20 size 167, \$16.95; 20 size 168, \$16.95; 20 size 169, \$16.95; 20 size 170, \$16.95; 20 size 171, \$16.95; 20 size 172, \$16.95; 20 size 173, \$16.95; 20 size 174, \$16.95; 20 size 175, \$16.95; 20 size 176, \$16.95; 20 size 177, \$16.95; 20 size 178, \$16.95; 20 size 179, \$16.95; 20 size 180, \$16.95; 20 size 181, \$16.95; 20 size 182, \$16.95; 20 size 183, \$16.95; 20 size 184, \$16.95; 20 size 185, \$16.95; 20 size 186, \$16.95; 20 size 187, \$16.95; 20 size 188, \$16.95; 20 size 189, \$16.95; 20 size 190, \$16.95; 20 size 191, \$16.95; 20 size 192, \$16.95; 20 size 193, \$16.95; 20 size 194, \$16.95; 20 size 195, \$16.95; 20 size 196, \$16.95; 20 size 197, \$16.95; 20 size 198, \$16.95; 20 size 199, \$16.95; 20 size 200, \$16.95; 20 size 201, \$16.95; 20 size 202, \$16.95; 20 size 203, \$16.95; 20 size 204, \$16.95; 20 size 205, \$16.95; 20 size 206, \$16.95; 20 size 207, \$16.95; 20 size 208, \$16.95; 20 size 209, \$16.95; 20 size 210, \$16.95; 20 size 211, \$16.95; 20 size 212, \$16.95; 20 size 213, \$16.95; 20 size 214, \$16.95; 20 size 215, \$16.95; 20 size 216, \$16.95; 20 size 217, \$16.95; 20 size 218, \$16.95; 20 size 219, \$16.95; 20 size 220, \$16.95; 20 size 221, \$16.95; 20 size 222, \$16.95; 20 size 223, \$16.95; 20 size 224, \$16.95; 20 size 225, \$16.95; 20 size 226, \$16.95; 20 size 227, \$16.95; 20 size 228, \$16.95; 20 size 229, \$16.95; 20 size 230, \$16.95; 20 size 231, \$16.95; 20 size 232, \$16.95; 20 size 233, \$16.95; 20 size 234, \$16.95; 20 size 235, \$16.95; 20 size 236, \$16.95; 20 size 237, \$16.95; 20 size 238, \$16.95; 20 size 239, \$16.95; 20 size 240, \$16.95; 20 size 241, \$16.95; 20 size 242, \$16.95; 20 size 243, \$16.95; 20 size 244, \$16.95; 20 size 245, \$16.95; 20 size 246, \$16.95; 20 size 247, \$16.95; 20 size 248, \$16.95; 20 size 249, \$16.95; 20 size 250, \$16.95; 20 size 251, \$16.95; 20 size 252, \$16.95; 20 size 253, \$16.95; 20 size 254, \$16.95; 20 size 255, \$16.95; 20 size 256, \$16.95; 20 size 257, \$16.95; 20 size 258, \$16.95; 20 size 259, \$16.95; 20 size 260, \$16.95; 20 size 261, \$16.95; 20 size 262, \$16.95; 20 size 263, \$16.95; 20 size 264, \$16.95; 20 size 265, \$16.95; 20 size 266, \$16.95; 20 size 267, \$16.95; 20 size 268, \$16.95; 20 size 269, \$16.95; 20 size 270, \$16.95; 20 size 271, \$16.95; 20 size 272, \$16.95; 20 size 273, \$16.95; 20 size 274, \$16.95; 20 size 275, \$16.95; 20 size 276, \$16.95; 20 size 277, \$16.95; 20 size 278, \$16.95; 20 size 279, \$16.95; 20 size 280, \$16.95; 20 size 281, \$16.95; 20 size 282, \$16.95; 20 size 283, \$16.95; 20 size 284, \$16.95; 20 size 285, \$16.95; 20 size 286, \$16.95; 20 size 287, \$16.95; 20 size 288, \$16.95; 20 size 289, \$16.95; 20 size 290, \$16.95; 20 size 291, \$16.95; 20 size 292, \$16.95; 20 size 293, \$16.95; 20 size 294, \$16.95; 20 size 295, \$16.95; 20 size 296, \$16.95; 20 size 297, \$16.95; 20 size 298, \$16.95; 20 size 299, \$16.95; 20 size 300, \$16.95; 20 size 301, \$16.95; 20 size 302, \$16.95; 20 size 303, \$16.95; 20 size 304, \$16.95; 20 size 305, \$16.95; 20 size 306, \$16.95; 20 size 307, \$16.95; 20 size 308, \$16.95; 20 size 309, \$16.95; 20 size 310, \$16.95; 20 size 311, \$16.95; 20 size 312, \$16.95; 20 size 313, \$16.95; 20 size 314, \$16.95; 20 size 315, \$16.95; 20 size 316, \$16.95; 20 size 317, \$16.95; 20 size 318, \$16.95; 20 size 319, \$16.95; 20 size 320, \$16.95; 20 size 321, \$16.95; 20 size 322, \$16.95; 20 size 323, \$16.95; 20 size 324, \$16.95; 20 size 325, \$16.95; 20 size 326, \$16.95; 20 size 327, \$16.95; 20 size 328, \$16.95; 20 size 329, \$16.95; 20 size 330, \$16.95; 20 size 331, \$16.95; 20 size 332, \$16.95; 20 size 333, \$16.95; 20 size 334, \$16.95; 20 size 335, \$16.95; 20 size 336, \$16.95; 20 size 337, \$16.95; 20 size 338, \$16.95; 20 size 339, \$16.95; 20 size 340, \$16.95; 20 size 341, \$16.95; 20 size 342, \$16.95; 20 size 343, \$16.95; 20 size 344, \$16.95; 20 size 345, \$16.95; 20 size 346, \$16.95; 20 size 347, \$16.95; 20 size 348, \$16.95; 20 size 349, \$16.95; 20 size 350, \$16.95; 20 size 351, \$16.95; 20 size 352, \$16.95; 20 size 353, \$16.95; 20 size 354, \$16.95; 20 size 355, \$16.95; 20 size 356, \$16.95; 20 size 357, \$16.95; 20 size 358, \$16.95; 20 size 359, \$16.95; 20 size 360, \$16.95; 20 size 361, \$16.95; 20 size 362, \$16.95; 20 size 363, \$16.95; 20 size 364, \$16.95; 20 size 365, \$16.95; 20 size 366, \$16.95; 20 size 367, \$16.95; 20 size 368, \$16.95; 20 size 369, \$16.95; 20 size 370, \$16.95; 20 size 371, \$16.95; 20 size 372, \$16.95; 20 size 373, \$16.95; 20 size 374, \$16.95; 20 size 375, \$16.95; 20 size 376, \$16.95; 20 size 377, \$16.95; 20 size 378, \$16.95; 20 size 379, \$16.95; 20 size 380, \$16.95; 20 size 381, \$16.95; 20 size 382, \$16.95; 20 size 383, \$16.95; 20 size 384, \$16.95; 20 size 385, \$16.95; 20 size 386, \$16.95; 20 size 387, \$16.95; 20 size 388, \$16.95; 20 size 389, \$16.95; 20 size 390, \$16.95; 20 size 391, \$16.95; 20 size 392, \$16.95; 20 size 393, \$16.95; 20 size 394, \$16.95; 20 size 395, \$16.95; 20 size 396, \$16.95; 20 size 397, \$16.95; 20 size 398, \$16.95; 20 size 399, \$16.95; 20 size 400, \$16.95; 20 size 401, \$16.95; 20 size 402, \$16.95; 20 size 403, \$16.95; 20 size 404, \$16.95; 20 size 405, \$16.95; 20 size 406, \$16.95; 20 size 407, \$16.95; 20 size 408, \$16.95; 20 size 409, \$16.95; 20 size 410, \$16.95; 20 size 411, \$16.95; 20 size 412, \$16.95; 20 size 413, \$16.95; 20 size 414, \$16.95; 20 size 415, \$16.95; 20 size 416, \$16.95; 20 size 417, \$16.95; 20 size 418, \$16.95; 20 size 419, \$16.95; 20 size 420, \$16.95; 20 size 421, \$16.95; 20 size 422, \$16.95; 20 size 423, \$16.95; 20 size 424, \$16.95; 20 size 425, \$16.95; 20 size 426, \$16.95; 20 size 427, \$16.95; 20 size 428, \$16.95; 20 size 429, \$16.95; 20 size 430, \$16.95; 20 size 431, \$16.95; 20 size 432, \$16.95; 20 size 433, \$16.95; 20 size 434, \$16.95; 20 size 435, \$16.95; 20 size 436, \$16.95; 20 size 437, \$16.95; 20 size 438, \$16.95; 20 size 439, \$16.95; 20 size 440, \$16.95; 20 size 441, \$16.95; 20 size 442, \$16.95; 20 size 443, \$16.95; 20 size 444, \$16.95; 20 size 445, \$16.95; 20 size 446, \$16.95; 20 size 447, \$16.95; 20 size 448, \$16.95; 20 size 449, \$16.95; 20 size 450, \$16.95; 20 size 451, \$16.95; 20 size 452, \$16.95; 20 size 453, \$16.95; 20 size 454, \$16.95; 20 size 455, \$16.95; 20 size 456, \$16.95; 20 size 457, \$16.95; 20 size 458, \$16.95; 20 size 459, \$16.95; 20 size 460, \$16.95; 20 size 461, \$16.95; 20 size 462, \$16.95; 20 size 463, \$16.95; 20 size 464, \$16.95; 20 size 465, \$16.95; 20 size 466, \$16.95; 20 size 467, \$16.95; 20 size 468, \$16.95; 20 size 469, \$16.95; 20 size 470, \$16.95; 20 size 471, \$16.95; 20 size 472, \$16.95; 20 size 473, \$16.95; 20 size 474, \$16.95; 20 size 475, \$16.95; 20 size 476, \$16.95; 20 size 477, \$16.95; 20 size 478, \$16.95; 20 size 479, \$16.95; 20 size 480, \$16.95; 20 size 481, \$16.95; 20 size 482, \$16.95; 20 size 483, \$16.95; 20 size 484, \$16.95; 20 size 485, \$16.95; 20 size 486, \$16.95; 20 size 487, \$16.95; 20 size 488, \$16.95; 20 size 489, \$16.95; 20 size 490, \$16.95; 20 size 491, \$16.95; 20 size 492, \$16.95; 20 size 493, \$16.95; 20 size 494, \$16.95; 20 size 495, \$16.95; 20 size 496, \$16.95; 20 size 497, \$16.95; 20 size 498, \$16.95; 20 size 499, \$16.95; 20 size 500, \$16.95; 20 size 501, \$16.95; 20 size 502, \$16.95; 20 size 503, \$16.95; 20 size 504, \$16.95; 20 size 505, \$16.95; 20 size 506, \$16.95; 20 size 507, \$16.95; 20 size 508, \$16.95; 20 size 509, \$16.95; 20 size 510, \$16.95; 20 size 511, \$16.95; 20 size 512, \$16.95; 20 size 513, \$16.95; 20 size 514, \$16.95; 20 size 515, \$16.95; 20 size 516, \$16.95; 20 size 517, \$16.95; 20 size 518, \$16.95; 20 size 519, \$16.95; 20 size 520, \$16.95; 20 size 521, \$16.95; 20 size 522, \$16.95; 20 size 523, \$16.95; 20 size 524, \$16.95; 20 size 525, \$16.95; 20 size 526, \$16.

THANKS FOR BEING NOTICED

Another Contributor Finds an Argument from Miss Groh's Article, and Proceeds to Discuss Her Views on Socialism

ONE AFTER ANOTHER OF THE HOME INDUSTRIES HAVE COME

(BY EDNA PORTER.)

Whenever I see anything either for or against Socialism in the Blade I am delighted and feel as a great man in England, who once before he was so great had written something of which made loud in their attacks upon him. His reply was, "I thank you for having noticed me." So, thanks to Laura Groh and to the Blade for the article and its publication. Woman is gradually coming to the front and being heard from all sides, so we may hope for more freedom and better conditions. She was the first slave and her labor was the first exploited. After nineteen years of the Christian Era she is still a slave, worst of all for the church. On a week ago she was denied the right to read aloud her report at the meeting and the privilege to take off her hat. In the last century we find woman has entered the profession of teaching and strikes for the ballot. Previous to the Industrial Revolution, for she is now man's industrial competitor, she was entirely a producer for the home. One after another of the home industries have gone into the great factories and woman has followed. And the only party that considers the question of placing the demand for social, political and economic freedom for woman is the Socialist Party. The machinery of production and distribution has not been created by its present holders, but by the collective people and to the collective people it should be restored, the tolling millions who can only work when the capitalist calls. This is the "dividing up" to-day of the many who go "to work with a will" and are exploited by the few, including the lazy improver who does refuse to stop, who has been after the law" and has his little Grafters, a system of graft! Who supports the tramp and the millionaire today? We workers do. They are the parasites which the capitalist system produces and which are the root of the social evil. You have a share in the public schools, the post-office and the public roads but you can't sell it not even for money. Under Socialism every man and woman would be a producer and actually useful to the producer and in remuneration will receive a non-transferable check thereby dispensing with money. There will be no such thing as profit. No man will be allowed to own more than one home at a time. He will however, have one which will be his and that is more than you can boast of under your capitalist system under which only one working man can own his home. There has been little chance of the present wage earner getting a home because wages have always been at the point of subsistence and are determined by it, leaving no hope for accumulation and half of the employed people (worked over ten years of age) are out of work half of the time. Why look at New York with its millions of people robed in wealth and splendor. It can boast of having more than two per cent who live money free from the landlord and money-hungry! We are entirely insensible to the degrading condition of the toilers. The grading condition of the toilers, the wealth producers. The figures from capitalist authorities portray hardships and privations which the cattle slave never knew. His body was worn something to his master, consequently, he was provided with food, clothing, medical aid, and shelter and never the haunting fear of hunger, thirst, cold or even eleven million people in poverty all the time! And we ship abroad over a million dollars worth of exports every day. No man will want to clear the land of "rocks, thorns and thistles" by himself when it can be collectively operated by the improved machinery; no man will want to be incumbered with loads of clothing getting matted and shorn; no man will want to keep food stuff till it decays and becomes unfit for use. Why? Because there will be no profit in it. Today, after he has spent a score of years in improving his land, he has no "home right" to protect him when the capitalist gets a hold; today a man can sell his home for money and gamble that away and his wife and children have no protective rights save those of the struggle for an existence. Today, over half the wealth of the country is owned by less than fifty thousand people. There is no such thing as "honest wealth" when it means deprivation and degradation of humanity. And the "superfluous fund for the sen-

able investment" is nothing more than exploitation of labor, for no capitalist ever accumulated and hoarded in any other way. As a rule the question made about Socialism are the impositions we have heaped upon us today. We must have death and decay and know sorrow in baffled hopes and futile, spiritual fantasies and mental defects but we can get rid of the sweat shops and the slums and have our children educated both physically and mentally and prevent the degradation of woman by removing the profit system under which she sells herself and establish a basis through which humanity may elevate itself. A Socialist Colony might be all right but it would have to compete with its sister towns and the struggle would be just as bad. Socialism must be for the country as a whole and must come by a majority vote, so it will not be here before it is wanted.

STONE ANSWERS MISS GROH

Gives Another Chapter In The Discussion. Gathering Of Moss Is a Sure Sign Of Inactivity. Age Does Not Constitute Holiness.

UNIQUE DIVISION IS FOUGHT AGAINST

(By O. H. Stone.)

I was much pleased to see Miss Groh's article in the Blade of March 10, in reply to mine of February 3. I have read it with interest and pleasure, seeing that it criticized the main contention of her article more as a type of opinion than because I was anxious to break a lance with this valiant "defender of the faith." As for my time intervening between her article and my criticism, I trust that time will not make it humane nor age holy, though I admit that we are only too prone to regard with reverence that which is ancient, whether it be worthy of our veneration or not.

I can only echo "the seed then sown must have fallen deep" and I will also add, that the seed of injustice is always "long in germinating." Yet such is "the eternal flow of things," that for every injustice committed, good will be the final result. This is so, because in our struggle with injustice we are forced, as a matter of self-preservation, to do better things.

I thank Miss Groh for the compliment, and although I feel that I do not fully deserve it, I nevertheless feel that some of the rough corners have been smoothed down during the "rolling process." A "gathering of moss" is a sure sign of inactivity, of disuse, anyway. Regarding my finances I will say that though they can't be expected to be in any too healthy condition, they are nevertheless in a state of solvency. For all ordinary purposes the new statement that I am a wage-earner, a proletarian, is sufficient evidence that I am not a millionaire. I will also, while we are discussing my personal affairs, volunteer the information that I am about as far West as I can go without trespassing upon the sacred domain of Old Neptune, having made the Puget Sound region my "furthermost ground" for years. I will say furthermore, that I have made trips both specially and otherwise, for the purpose of taking up "free government land," but so far, I have seen nothing, that by taking, I could materially better my lot, and this is saying a good deal, for a day laborer stands point. There is a chance for some one to "earn an honest penny" by looking me on a good piece of land, anywhere within reach of civilization, where I can yield a reasonable expenditure of labor making a home for myself. It is so easy to take a land office map and go to the big blank spaces, apparently all, or nearly all level land, but how different when you go to look at it. You might be able to squat on a good piece of unswayed land yet, it is true, if you are willing to go and bury yourself forty or fifty miles from no where. I, for one, have no great desire to do this, preferring to enjoy such of the twentieth century advantages as are within my reach. This may seem queer to Miss Groh, but it is a fact just the same.

It would be doing her an injustice to say that her arguments are arguments against Socialism. And while from the purely controversial point of view, the temptation to paraphrase the first three lines of the third paragraph of her article is almost irresistible, I shall content myself with trying to clear away a lamentably common misconception of Socialism, and of what the Socialists propose to do.

The old maxim, "If any man will not work (being able) neither shall he eat," expresses the Socialist position very tersely. I agree with her then, that it would be unjust to convert the luxury and provident to divide with the "lazy and improvident fellow." To compel a worker to surrender what he has, by his unaided efforts, duty and right earned, would be doing just the very thing that Socialists seek to guard against. The aim and object of Socialism is to guarantee to each worker the full social value of his labor. The Socialist wants to put a stop to this "dividing up" with the "lazy fellow," "dividing up" with the "lazy fellow," as we are going, to-day, the Socialist proposes to let him "scratch for his own feed." The Socialist proposes to "divide up" the work with the capitalist and the whole tribe of parasites. It is these hangers-on in capitalist society that render no equivalent for what they get, but who under this unjust system are able, through the ownership of the means of production and distribution, to be in the shape of stocks, bonds or other rent or interest bearing contrivances, to force the worker to take a mere pittance for his labor, that are the "lazy ones." It isn't even necessary that these conform clippers and dividend takers reside in the country where the work is done, let alone taking part in production. They may range in intelligence from genuine to imbecility, just so that they are in possession of the instruments of extortion, they are getting their "rake off," all the same.

I will say for Free Love and Anarchy that while both stand for the very essence of individual freedom, and are one and the same, "serious" enough, that only men and women become economically independent can their noble aspirations be fully realized. And speaking about the very essence of individual freedom, and one of the real "lazy ones," I don't even remember that they are in the habit of railing at the inconsistency of the Christians, at the wonderful feats of multiplication involved in us agreeing to the Trinity etc. All of us agree as to the beauty and necessity of a man for a woman and vice versa, but the mere idea of extending or multiplying this truly noble relation gives us the shivers, which nearly all of the free-thinkers and free-lovers, I should have faith in Socialism if these small colonies were very successful. Progress lies not in reverting to the small and necessarily crude ways of the past. Nay, the very thing that will bring on Socialism is the continual consolidation into larger groups. The law of gravitation seems to operate even in the industrial world, and that individual, company, corporation or group that uses the latest improvements, and the principles of the largest scale, and consequently can better systematize the working force and eliminate practically all waste, that one will finally gobble up its less favored competitors. The daily press in an eloquent warning to the small scale farmer, "merger" here and "merger" there.

I have touched only lightly on Miss Groh's article, as practically all the arguments advanced therein are based upon a very serious misinterpretation of Socialism and a gross misapprehension of my previous article. I will now make a peaceful attempt at refuting some of the statements that she says "will bear continuous emphatic reiteration."

It is a maxim of Socialism that "Labor produces all wealth," and all wealth that labor does not get, is dishonest wealth. This is so plain that it should not be necessary to "reiterate" it, either "emphatically" or "continuously."

The producers are the only ones who can lay claim to "honest wealth," but under this "dividing up" system they get so little of it that, per the individual, it is hardly worth mentioning. No, you can't take a young cake and have it too, and I will only add, that it seems a total loss, when after you have labored it some one else eats it for you.

That "everyone can accumulate a competency" under the present system, that is, that we are able to get on, an utter impossibility. In order that this may be better understood I will submit a few statistics:

According to the census of 1900, 15.1 per cent of all the workers, ten years of age was employed only part of the time. The same source for 1900 gives the percentage as 22.3, and the "Eighteenth Annual Labor Report," 1903 provides the most accurate, gives the percentage as 25.1, and in the year 1904, the time, as 49.81, practically 50 per cent. In summing up, Carroll D. Wright enumerates as the causes for this idleness the following:

Establishments closed, unable to get work, and shut out 50.90
Sickness 23.05
Vacation 6.45

Bad weather 2.25
Strikes 1.07
Accident 1.06
Drunkenness 0.06

These figures speak for themselves. Capitalism could not exist without a large margin of unemployed labor, because if everyone was employed, wages would surely be forced up to the full value of the product and this would spell, exit, Mr. Capitalist. But as it is, having this large force of unemployed he is able, when a strike for higher wages occurs, to easily fill the strikers' place, to fill empty stomachs, to quell of food, and hence the Socialist saying that "the hungriest man in the labor market determines the price we get for our labor."

Please note the increasing per cent of unemployed and the reasons given. We see from this that not only can we "every one accumulate a competency" under capitalism, but also that chances of "everyone" doing so, are growing steadily dimmer.

"Under Socialist machinery will be used because it lightens toil and does away with disagreeable work, as well as because of its general effectiveness, but under the present system the only reason why machinery is used at all, is that it is cheaper than to employ hand labor. The only criterion of any machine or any improvement thereof, is this question: 'How much will it cost to get it in, and how many machines will it displace?' If, after balancing, there is a credit in favor of the machine then it is installed. If not, then the old method is continued. The Socialist mind is less prone to grasp the truth," and hence, knows that for every improvement in the machinery of production and distribution, labor is simply bound to be displaced.

Miss Groh says that Groh will have a very hard time of it, to convince the average house wife "of the low price of food products" at present. The mere fact that wages are high, comparatively speaking, is sufficient evidence to the thinking mind, that the price of food products is also high. For, on the average, wages are governed by the cost of living, and the fact that wages will hover around the subsistence point, that has been noted by all economists, "the iron law of wages."

"Are we, relatively speaking even one-third as well off to-day as we were one hundred years ago?" This question is still pressed for an answer. Calling attention to the comparative advantage we enjoy today, does not "fill the bill," as I never denied that we are as well or even better off.

Hope that this article will be the means of correcting the false impression that only too many people have of Socialism, I subscribe myself,

LIFE WORTH LIVING (Continued From Page One.)

It is a fragment of our total personal existence. But this is not true, or at least we have no grounds on which to say it is true. It is a fragment of life, a fragment of the whole. It is a fragment of the life of the race, and in playing its part as a fragment of a continuously developing whole, fulfills its proper function. We are told that "nothing comes to its fullness here," which is not true, and also "no man has ever done his best," which is not true either. Things do reach their fullness and men have done their best. What Mr. Wallace means is that we can generally conceive things as better than we are, and that we can strive to achieve this as the result of individual effort, but as the result of further racial development operating through the individual. And this view of the case wipes away most of Mr. Wallace's difficulties. He evidently imagines that because an individual can go on living for ever he has not done his best, and his extinction is waste. But a person has done his best, when he has made the most of his opportunities, that present themselves. That he feels it is right, one day better is only evident that he feels how much there is to do, and this is the condition of his doing anything at all. A desire for something better is the reply to the question, "What more can I do?" Without this progress would be an impossibility. Nor is the extinction of the individual waste. The work of a man, be he poet, painter, musician, statesman, or knight, these remain immortal in the experience of the race, providing that stepping stones for future generations, and he who does not live in this manner confers no benefit upon anyone by continuing to exist in any other way.

Mr. Wallace, as I have said, does not believe that in the absence of another life this one would be worthless, only that it would be incomplete. I mentioned above that our nature is not made for this earthly environment. It may now be pointed out that one factor in this environment is the factor of death. If Mr. Wallace reflects he will see that all his regrets are based on the fact that he will never die again, and that with an eternity before him, what need would there be to lament the time it takes to acquire knowledge? All eternity would be before

us, and a million years spent on learning the multiplication table would not expose one to the charge of wasting time, and would hardly make him a fool. He asked who put affection have upon us if relatives and friends once with us were with us for ever? Love is due to the circumstances of life: it is hallowed and preserved by the fact of death.

It is a fact, we are told, that although we may be thankful for living here, we have a hunger that the present can not satisfy. I deny that this desire would satisfy all so long as the desire for life remains. It is not a future life people long for, but the present: some of them translate their feelings into a desire for another life when to live as long as they wish here is seen to be an impossibility. But conceive scene misty, and human intelligence so master of natural forces as to preserve all against the attacks of disease and the blows of adversity, prolonging life until the organism is finally and completely worn out, and what desire for a future life would there be then? The truth is that this desire lives upon our weakness, our ignorance, our general helplessness. It translates feelings in accordance with the crude philosophy of a more ignorant age, and appeals to it as a decisive evidence against the reasoning of a more enlightened one. That there is no evidence in its face, in its favor is becoming increasingly evident; that there is a spurious sentiment in its support may be admitted, but a sentiment that does not rest upon persistent fact is doomed to die out, even though its disappearance may be long delayed.

These things disquieting details are spread broadcast in nothing, as they are merely the visible expression of an underlying cause. The danger lies wholly in the fact that there is a condition in our national life which makes such things possible. But to cover up these shames on the social body will not remedy this condition. There will come a time when your daughters, maybe, will have to pass the same situation that so many young girls have passed—starvation and prostitution—and how do you know that in your own Seattle, even there, but quite a large number of the moral lepers that are ever ready to pounce upon the poor, defenseless girl. Give us "American womanhood" a real remuneration for her work on which it can live decently, and these middle-aged reproaches, that as a rule are the worst, will have to seek new hunting grounds. Any way, let us at least afford our own daughters the same opportunity as comes from knowing life as it is. The will then to some extent be forewarned, and isn't that to be forewarned? We have no moral right to pass a "gold rule" and then to condemn generation. (Our record) may not be anything to be proud of, but they will have good reason to despise us if we try to deceive them. Apart from the danger of establishing a censorship over the press, this effort to hide our own sins from ourselves is a par with the ostrich burying its head in the sand, thinking it is hid.

Blindfolded our young—for this is really what it amounts to—will only increase their chances of falling into the pitfalls we have dug for them. No! let moral rotteness be laid open. The young and unwary will then stand some chance of escaping contagion. The old cry "I am unclean" will at least serve as a warning for the young. No! let knowledge against ignorance, constructive knowledge against destructive knowledge. Ignorance is not innocence; shutting out the light will not do, more light is needed.

P. S. A copy of this was sent to the "Seattle Post-Intelligencer" a few days after the resolution was introduced in Congress last winter (about February 15) I think giving the President added encouragement, very press and mail matters. The resolution was introduced largely on account of the Thaw trial, I believe and have the vein in which the above is written.

It is needless to add that the "Post-Intelligencer" didn't see fit to publish it.

O. H. S.

ARMSTRONG'S AUTONOMISM is the name of one of the thousands of papers and magazines that are printed. Does not differ from any other periodical any more than the advertisement differs from other advertisements. Writing is a habit, and when a person has once acquired it there is nothing so hard to throw off. And so the Autonomist will continue to publish whether you subscribe to it or not. It will be sent to you six months on a credit, and you can then pay for it or not, just as you like. The intellectual trust is on me.

JAMES ARMSTRONG, 3309 N. Clark Street, Chicago, Ill.

DEBATE IN PAMPHLET FORM. Just out, debate on the Bible and Evolution between A. A. Snow and U. G. Wilkerson, 100 pages, 64,000 words. Price 15 cents. Arkness Traveler, New Hope, Ark.

What May Emerge From Good Motives May Culminate In Endless Tyranny. (By O. H. Stone.)

Seeing that you have invited your readers to express their opinions on topics of the day, I respectfully submit the following in regard to the following censorship over press and mails as a means of keeping the rising generations pure and unadulterated.

That this movement to exclude so called snuff details of murder and divorce cases from the papers that must necessarily pass before young and old alike is actuated by a desire to do good, none will deny, but it is equally apparent that its advocates utterly fail to grasp the fundamentals of the question involved.

That these disgusting details are spread broadcast in nothing, as they are merely the visible expression of an underlying cause. The danger lies wholly in the fact that there is a condition in our national life which makes such things possible. But to cover up these shames on the social body will not remedy this condition. There will come a time when your daughters, maybe, will have to pass the same situation that so many young girls have passed—starvation and prostitution—and how do you know that in your own Seattle, even there, but quite a large number of the moral lepers that are ever ready to pounce upon the poor, defenseless girl. Give us "American womanhood" a real remuneration for her work on which it can live decently, and these middle-aged reproaches, that as a rule are the worst, will have to seek new hunting grounds. Any way, let us at least afford our own daughters the same opportunity as comes from knowing life as it is. The will then to some extent be forewarned, and isn't that to be forewarned? We have no moral right to pass a "gold rule" and then to condemn generation. (Our record) may not be anything to be proud of, but they will have good reason to despise us if we try to deceive them. Apart from the danger of establishing a censorship over the press, this effort to hide our own sins from ourselves is a par with the ostrich burying its head in the sand, thinking it is hid.